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It is not enough to know virtue, it is necessary to love it; but it is not sufficient to love it, it is necessary to possess it. —CONFUCIUS.

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GENETIC YEARS OF THE CYCLE

BENEATH the cross-currents of social change and the surface struggles of human liberty against oppression and exploitation, runs the even flow of a mighty power for good, however ignorant mankind may be of its existence. This is the Theosophical Movement, as embodied in its ever-invisible though ever-active Founders. It is the fuel and flame of every true reformer, every real "revolutionist" — if by this we understand those who have fought for *freedom,* whether of body or of conscience.

There are many such heroes in the roll of recorded history. Some of them doubtless had an innate perception of the sublime direction of their endeavors. Others, urged by an unknown impulsion, were sustained by a selfless and immeasurable love for their fellows, a militant faith in the ideal they envisioned. Mere reference to their names often has power over the human heart—an arousing, stimulating effect which makes a man say to himself, "Go thou, and do likewise." But while many are capable of following in the fiery track of a hero, the Heroes themselves are few and far between. The tragedy of the Great lies in the degradation of their ideals by those who come after. Let pass but a generation or two, and that which was the eager will to do, to sacrifice, becomes the complacence of the inheritors of victories already accomplished. Greed, then rapacity, ensue, and soon the revolution must be fought again.

Theosophists may well look upon H. P. Blavatsky as the greatest revolutionary spirit of our age. She led a revolt against vested authority, irresponsible privilege, "man's inhumanity to man" in every nation and race. Her battleground envelopes the whole of humanity, her warriors are the gleams of divinity in every man. She asked no quarter—received none—and to the blackest treach-

ery among her trusted captains turned not the eye of scorn, but the sad heart of compassion.

Hardly a handful of all those who professed attachment to the Work She inaugurated, the Ideal to which She pointed, remained *effectively* faithful after Her passing from visible existence. A similar tragedy ensued following the death of William Q. Judge. The living quenchless fire which animates the Saviors of all times must have its living lamp, its sacramental oil of devotion to the *Cause* of Theosophy, if it is to be sustained as a light to humanity throughout the periods of "mental and moral light and darkness" which run their rounds between the centennial efforts of the great Brotherhood.

The Theosophical revolution of 1875 was not an isolated upheaval. It still goes on. The participants in the struggle, those truly concerned with its Objects and Ideals, who have examined their own life's aims in the light of the aim and Purpose of the Movement, know their places in the ranks. They recognize that which was urged by H. P. B.:

"Try to realize that progress is made step by step, and each gained by *heroic* effort."

Theosophy *lives* in the hearts of the individually valiant. But to the world, with *its* understanding of the success and failure of "movements," the sequences of the effort of H. P. B. present a sorry picture indeed. Personal recriminations, schisms, secessions and successions mark the path of a Movement which claimed Unity and altruism as its fount and origin! Thus the cries of "Lo here, and Lo there," each "revealer" seeking to outdo the disclosures of his competitors.

Suppose all the energies which have been spent to establish leaders in positions of importance before the world theosophical, had been turned to placing *the teachings* of Theosophy before the world international. Had this been the course adopted when the Messengers left the scene, would there today be disunion among theosophists and working theosophical bodies? We know there would not!

The rules of warfare, of revolution, political or moral, are ever the same. Theosophists failed to abide by the *first principle* of success in their endeavors. That principle was, and is, Brotherhood, a Unity synthesized in a single aim, purpose and teaching. Nearly 100 years ago this principle was enunciated by Joseph Mazzini, the great Italian patriot. "Every great revolution," he

said, "demands a great idea to be its center of action; to furnish it with both power and fulcrum for the work it has to do." Mazzini said also: "Two things are essential to the realization of the progress we seek: the declaration of a principle and its incarnation in action."

Is there a man or group of men in the world who have a *greater* idea than that possessed in common by all theosophists? Is it not clear that both the essential elements declared by Mazzini are embodied in the warcry left to us by H. P. B.: "Be Theosophists, work for Theosophy!"?

And, as Mazzini asked his compatriots, "Why, then, has reaction triumphed?"—so, also, one may ask, Why, then, the *weakness* of the Theosophical Movement in the world? The answer taken from the same source cannot be improved:

> Yes; the cause is in ourselves; in our want of organization, in the dismemberment occasioned in our ranks by *systems,* some absurd and dangerous, all imperfect and immature, and yet defended in a spirit of fierce and exclusive intolerance; in our ceaseless distrust, in our miserable little vanities, in our absolute want of that spirit of discipline and order which alone can achieve great results; in the scattering and dispersing of our forces in a multitude of small centers and sects, powerful to dissolve, impotent to found.
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> Faith disappeared: but what have we done, what do we even now to revive it? Shame and grief! Ever since that holy light of the peoples faded away, we have either wandered in the darkness, without bond, plan, or unity of design; or folded our arms like men in despair. Some of us, after uttering a long cry of grief, have renounced all earthly progress to murmur a hymn of resignation, a prayer like the prayer of the dying: others have rebelled against hope, and, smiling in bitterness, have proclaimed the reign of darkness by accepting scepticism, irony, and incredulity as things inevitable, and their blasphemy has been responded to by the corruption of those already degraded, and by the suicide of despair of the pure in heart. The literature of the present day oscillates between these two extremes. Others, remembering the light that had illuminated their infancy, retraced their weary steps to the sanctuary they had abandoned, hoping to rekindle the flame; or, concentrating the mind in purely subjective contemplation, merged existence in the *Ego,* forgetting or denying the external world to bury themselves in the study of the individual. . . . Others, born to

> struggle, and urged on by a power of sacrifice which, wisely directed, might have wrought miracles—impelled by instincts sublime, but indefinite—seized the banner that floated over the graves of their fathers, and rushed onwards; but they separated before they had advanced many steps, and each of them tearing a fragment from the banner, endeavored to make of it the standard of the entire army. Such is the history of our political life.

These words apply all too sadly to theosophical history. But there remain the chapters to be written from now until 1975. The third generation of theosophists is emerging. It will not repeat the dissensions and disruptions of the past. Theirs is the genetic cycle which will "repair the mischiefs done so long ago." There are, and there must be "failures" in the future as in the past, but the ascending arc of the centenary cycle which began in 1875, has passed the mediaeval point. The signs show hopeful and inspiring auguries that the Renaissance begun by Robert Crosbie in 1909 has spread and is spreading far and wide among Theosophists irrespective of organizations. Where in 1909 there was but one Unknown Soldier and a handful of recruits, already there are hundreds and thousands who have "returned to the source" of all true Theosophical teaching and endeavor—H. P. Blavatsky and Wm. Q. Judge.

THE OCCULTISM OF BROTHERHOOD

The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. It is not thought that Utopia can be established in a day, but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful"; it is the death of selfishness.

—WM. Q. JUDGE.

GREAT THEOSOPHISTS

Iamblichus: The Egyptian Mysteries

NEOPLATONISM, like modern Theosophy, may be considered under three aspects: (1) philosophical and scientific; (2) practical and ethical; and (3) mystical and occult. In modern times these three aspects are discussed and elaborated in full detail by one writer, H. P. Blavatsky. But in the third century there were three oustanding Neoplatonists, each of whom specialized in a particular aspect of the Theosophical teachings of those days. The philosophical and scientific aspects of Neoplatonism were first recorded by Plotinus, whose *Enneads* may in a way be compared with *The Secret Doctrine.* The practical and ethical teachings were stressed by Porphyry, whose writings were similar in character to *The Key to Theosophy,* while the mystical and occult side of Neoplatonism found its most complete expression in the works of Iamblichus. His two works, *The Egyptian Mysteries* and *On Daemons,* present many of the problems discussed by H. P. B. in *Isis Unveiled,* in *The Voice of the Silence,* and in her numerous articles dealing with Occultism and Magic.

Porphyry was a native of Tyre, and was born around the year 230. His real name was Melek (a king). This name was rendered by Longinus into *Porphyrius* (the royal purple), as its proper equivalent, and so he has come down through history under the name of Porphyry. While there is no doubt that Porphyry had Jewish blood in his veins, it is apparent that he never followed the Hebrew doctrines, but was thoroughly Hellenized and a true "pagan."

Plotinus and Porphyry were not only great philosophers, but great occultists as well. Both of them studied the pure Indian system of *Raja-Yoga,* which leads to the eventual union of the Soul with the Over-Soul. This union, known as *Samadhi,* is the highest degree of Yoga. It is a state of abstract contemplation, a spiritual condition in which the individual *becomes* the ALL. In *The Voice of the Silence* the condition is thus described:

> Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the eternal radiance.

Plotinus reached this condition several times during his life; but Porphyry was unable to attain the state of ecstasy until he was sixty years old. He devoted his life to the consideration of the practical applications of philosophy and considered a teaching to be of little value unless it were made a living power in the life of the individual. For this reason Porphyry, of all the Neoplatonists, approached nearest to the practical Occultism of H. P. Blavatsky and W. Q. Judge.

Iamblichus, the third member of this great Neoplatonic triad, was born in Chalsis, in Coele-Syria, at about the middle of third century. From the fragments of his life which have been collected by impartial historians, we find that he was a man of great culture and learning, and renowned for his charity and self-denial. His mind was deeply impregnated with Pythagorean doctrines, and in his famous biography of Pythagoras he has set forth the philosophical, ethical and scientific teachings of the Sage of Samos in full detail. He was also a profound student of the Egyptian Mysteries and expressed his determination to make public what hitherto had been taught only in the Mystery Schools under the greatest secrecy.

To accomplish this purpose Iamblichus founded a School of Theurgic Magic among the Neoplatonists. At first this School was distinct from those established by Plotinus and Porphyry, both of whom considered the knowledge of practical Theurgy as dangerous to the majority of men. But in the passage of time Porphyry came to adopt Iamblichus' point of view and gave him both encouragement and support.

If we would understand the true purpose of Iamblichus' School, we must first learn the real meaning of the word *Magic,* as it was understood by the ancients. Magic was for them true science, the *sacred Science* indissolubly connected with Religion. In defining this Science, Plato said: "Magic consists of, and is acquired by the worship of the gods." But when Plato spoke of "the gods," he referred simply to the occult powers and potencies of Nature.

As all the powers and potencies of Nature subsist in a common Root, the ancient scientists knew that there were natural sympathies and attractions among all parts of Nature. As the Supreme Power in which they subsist is dual in its manifestations, they knew that there were natural antipathies as well as natural sympathies. From this knowledge they formulated the Science of Magic. As related by Proclus:

> Ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, fabricated a Sacred Science from this mutual sympathy and similarity.

The Science of Magic includes a knowledge of the entire constitution of Nature and man. Both are triune. Both have their visible, physical side; their invisible, indwelling, energizing aspect; and above these Spirit, alone eternal and indestructible.

The Science of Magic also includes a knowledge of the means by which a man can gain control over Nature's forces, and unite himself with the Self of all. When one studies the Science of Magic with the idea of *helping* Nature and working *with* her, then, as said in the *Voice,* Nature regards him as one of her creators and makes obeisance. She opens wide before him the portals of her secret chambers, lays bare before his eyes the treasures hidden in the very depths of her pure virgin bosom. She makes of him a *Magician,* in the truest sense of the word.

But, as "light and darkness are the world's eternal ways," the Art of Magic falls into two distinct divisions. When the adept uses his knowledge beneficently, with no other thought than to benefit Nature and man, the result is White Magic, or Theurgy. But when he applies his knowledge with a selfish or evil motive, it is Black Magic, or *Goetia.*

Iamblichus, instigated by a pure motive, taught White Magic. He had two objects in view: He wanted to uncover the invisible side of Nature, to warn men of the perils that lurk in the shadows of this "Hall of Learning," and to show how the dangers there may be avoided. His second object was to give men who had not been initiated into the Mysteries the means by which they could effect the union of the divine spark in themselves with its parent-flame, the Divine All.

Porphyry's objection to the revelations of Iamblichus was not based upon his ignorance of the invisible side of nature, nor upon his disagreement as to man's power to unite himself with the Universal Self. It was rather that Porphyry was fully aware of the bad effects which might accrue to those who attempted to practice Theurgy without a thorough preliminary cleansing of the lower self. For, as he said:

> To unite one's soul to the Universal Soul requires a perfectly pure mind. Through self-contemplation, perfect chastity and purity of body, we may approach nearer to it, and receive in that state true knowledge and wonderful insight.

Therefore, when Iamblichus expressed his determination to make these things known to the world at large, Porphyry addressed a letter to an Egyptian Initiate known as Anebo, asking him to explain certain points in the Egyptian system with which he was unfamiliar. The letter was answered by Iamblichus himself, who hid his identity under the name of his teacher, Abammon. The discussion between Porphyry and Iamblichus makes up the book known as *De Mysteriis Aegyptorum,* or *The Egyptian Mysteries.* The quotations used in this article are taken from Alexander Wilder's translation.

Before Iamblichus makes reply to Porphyry's questions he tells him the sources from which his knowledge has been gained—that his answers are to be taken from many different sources, some of them from the Chaldean traditions, some from the Gnosis, some from the hereditary opinions of the Assyrian Sages, and that "the rest will be from the works upon the entire range of Divine Matters, which the old compilers have collected into a book of limited dimensions." This "book of limited dimensions" suggests the work to which H. P. B. refers on page 272 of the first volume of *The Secret Doctrine*—wherein "the facts which have occupied countless generations of initiated seers and prophets, to marshal . . . are all recorded on a *few pages* of geometrical signs and glyphs."

Having established the fact that the teachings which he is about to propound represent the accumulated wisdom of the ages, Iamblichus advises Porphyry to give his attention to the teachings themselves, without thought of the personality through whom they come. He tells Porphyry that he is at liberty to consider the person speaking as Anebo, to whom he addressed his letter, or as any other Egyptian Prophet—"or, as I think a still better way, let it pass unnoticed whether the person speaking is of inferior or superior rank, and direct the attention solely to the things that are uttered, thus arousing the understanding to eagerness simply as to whether that which is said be true or false."

Porphyry, being a Neoplatonist, starts with universal principles, asking Iamblichus to define what the Egyptian Theosophers consider the First Cause to be. Is it Mind, or above Mind? Is it the ONE, or does it subsist with others? Is it embodied or unembodied? Is it the same as the Creator of the Universe (the *Demi-urgos*), or prior to that?

Before all things that really are, Iamblichus answers, is THAT which is self-begotten and self-produced, the ONE truly GOOD,

which can be worshipped by *Silence* alone. This is the Source of all that exists, the Root of the first ideals subsisting in the Supreme Mind.

Then Porphyry asks about the ancient Egyptian teachings on evolution. Iamblichus' answer shows how far in advance of modern science were the ancient Egyptian scientists. "It is not in the order of nature," he says, "for superior things to be generated from those that are inferior."

Then, turning to the constitution of man, Iamblichus advises Porphyry that he must begin with the first Principle if he would understand himself. "This divine irradiation," he says, "shines upon all from the outside, just as the sun illuminates every object with its rays." He compares this Principle to the light of the sun, which is present in the air without being combined with it. "Being firmly established in itself," he says, "it makes its way through all existing things."

The soul, he says, is an immortal entity, unbegotten and imperishable, indivisible and incorporeal. Therefore it could not have come into existence at birth, nor will it perish at death. Furthermore, "being indivisible, being essentially incorporeal, and having nothing in common with the body, it can be affected by nothing, nor has it any concern with change or condition."

He then enters into a lengthy description of the soul, which he says is two-fold, the lower part being concerned with bodily existence, while the higher part is separable from everything corporeal. It is only as the higher part of the soul is awakened that man can bring about the union of the Self with the Universal Self. He describes the faculty in man which makes this union possible.

> There is a faculty in man which is immeasurably superior to those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of higher existence and superhuman powers of the inhabitants of the celestial spheres.

What is this faculty? In modern Theosophy it is called *Intuition* —a faculty of the soul itself. Dormant in the majority of men, it can be awakened, and will grow in proportion to its use. The use of intuition arouses the spiritual senses. These can penetrate into the very core of matter and see any object *as it really is,* and not merely as a physical appearance.

Iamblichus describes this faculty in detail, claiming that it releases man from even the bonds of Karma.

> By this faculty we find ourselves liberated from the dominion of destiny [Karma], and we become, as it were, the arbiters of our own fate. For when the most excellent parts of us find themselves filled with energy; when our soul is lifted up toward essences higher than science, it can separate itself from conditions which hold it in bondage of every-day life. It exchanges its ordinary existence for another one. It renounces the conventional habits which belong to the external order of things, to give itself up to and mix itself with another order of things which reign in that most elevated order of existence.

Porphyry is greatly interested in the subject of dreams. He knows that Ammonius Saccas was called the "god-taught" because he had received much of his knowledge in dreams and visions. He believes, as he confides to Iamblichus, that persons in the dream-state often have a fore-knowledge of things that are about to happen. Iamblichus then discusses the state of consciousness we call dreaming. In sleep, he says, the soul is set free from the fetters that bind it during the waking state, and entering life on its own plane puts forth energy according to its own nature. But, he continues, it is wrong to classify all dreams under a common heading. Things which have troubled the mind during the day cause dreams which are sometimes true and sometimes false.

> The dreams, however, which are termed "god-sent" do not have their origin in the way thou describest. On the contrary, when sleep is leaving us and we are beginning to awake, it happens that we hear a brief expression in regard to things to be done. These are not like ordinary dreams. Some, however, who do not take cognizance of these proofs of dreams which are truly oracular, fall rarely upon those in which there is a foreknowing of the future.

These "god-sent" dreams, he continues, are often prophetic, and he cites the dream of Alexander the Great, whose whole army was saved by such a vision. He remarks that in dreams of this sort discoveries in the arts and sciences are often made, and sometimes the proper diagnosis of disease and the method of its cure. This, he says, is explained by the fact that the soul, in this sleep condition, "not only takes a view of every period of time, and examines events that are to take place in the period, but it likewise participates in the arrangement, management and correcting of them."

The works of Iamblichus deal primarily with the invisible side of nature and with the psychic and spiritual powers latent in man. His instructions, therefore, like those in *The Voice of the Silence*, are for those "ignorant of the dangers of the lower Iddhi."

The ancients did not consider Aether as a great void but pictured it as a boundless Ocean peopled with living forces—entities known in modern Theosophy as Elementals and Elementaries.

The Elementals are the souls of the four elements of earth, air, fire and water. They are centers of force which may be shaped by the conscious or unconscious will of the human being who puts himself *en rapport* with them. Being subject to characterization by the human will, they may appear to us as either good or bad. Porphyry describes them in this way:

> Daimons are invisible. But they know how to clothe themselves with forms and configurations subject to numerous variations, which can be explained by their nature having much of the corporeal in itself. When they can escape the vigilance of the good Daimons, there is no mischief they will not dare commit. One time they employ brute force; another time, cunning.

But there is another class of entities residing in the Astral Light of far greater danger to men than the Elementals. These are the Elementaries, the inhabitants of *Kama-Loka.* Elementaries may be roughly divided into three classes. First there are human souls who through utter depravity have severed connection with their Higher Self and therefore have lost their chance of immortality. To this class also belong the "Brothers of the Shadow," the sorcerers and Black Magicians.

The second group of Elementaries includes those who, although not actually "lost souls," have strongly attached themselves to earth life through concentration of their desires on things terrestrial rather than on things spiritual.

In the third group are the remains of those whose bodies have perished by violence: suicides and the victims of capital punishment. These are the *living dead,* with every principle present except the physical body. Their state in *Kama-Loka* is described by Porphyry.

> The soul, having after death a certain affinity for the body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains. We see them eagerly seeking the putrid remains of other bodies, but above all, freshly spilt blood, which seems to impart to them for the moment some of the faculties of life.

It is with the direct help of these "bad daimons," Porphyry continues, that every kind of sorcery is accomplished. It is their ambition to deceive those who try to get into communication with the

dead. It is their desire to be accepted as *oracles*, and their wrath is kindled against those who neglect to offer them legitimate worship.

Iamblichus agrees fully with Porphyry in regard to the danger of coming in contact with these "bad daimons." But there is a way, he says, in which a person can differentiate between the good spirits and the bad. *The good spirits fear not the light, while the wicked ones require darkness.* He then enters into a lengthy description of what today would be called a "seance," describing in full detail how the figures that appear are produced. Man himself, he says, is the maker of them, using "inferior emanations" (astral matter) for that purpose.

> By what art or skill is this spectral figure put into form? The thing does not have its existence in the way it is imagined. The creating of spectral figures attracts from the auras a portion of generative energy. The creator deals with the last and most inferior emanations. But these emanations being partially commingled with matter, they are capable of changing to it, and likewise of taking new form and being modelled differently at different times.

Therefore, he continues, the creator of these spectral figures puts his trust in entities *destitute of soul,* animated by only the outward appearance of life, and of ephemeral duration. Why, then, he asks, should such juggling be desired? He refuses to regard such things as worthy of consideration.

> If they who make these specters know that these things about which they are engaged are structures formed of passive material, the evil would be a simple matter. But if they hold to these spectral figures as to gods, the absurdity will not be utterable in speech or endurable in act.

Iamblichus then draws a strong line of demarcation between the *passive* condition which develops mediumship and the *active* condition of the mind in that sublime state of ecstasy which leads to the union of the Soul with the Higher Self.

> It is necessary from the beginning to make the distinction of the two species of ecstasies, of which one causes degeneration to an inferior condition, and fills with imbecility and insanity; but the other imparts benefits that are more precious than intelligence. The former species wanders to a discordant and worldly activity; but the latter gives itself to the Supreme Cause which directs the orderly arrangement of things in the world.

The mediumistic trance, he continues, leads to a deterioration of both mind and body. But the *divine* ecstasy imparts health to the

body, virtue to the soul, purity to the mind. It removes the cold and destructive quality of the mind and brings the whole man into accord with the soul. The higher part of our nature is awakened, and begins to long vehemently for its Universal Source.

In closing his discussion with Porphyry, Iamblichus says:

> After the theurgic discipline has conjoined the soul with the several departments of the universe, and with all the divine powers that pervade it, then it leads the Soul to the Creator of the World, uniting it with the Sole Eternal Reason. This, with the Egyptian Sages, is the end of the "Return" as taught in the Sacred Records.

Origin of the Alphabet

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the alphabet of which may be read in any language, and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol conveying the word needed in a pictorial form. The language possesses many thousands of such symbol letters, or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period.

—H. P. Blavatsky.

"POSSESSION"—ANGANTA YENE

As yet, theosophical students are largely inclined to follow academic habits of conduct mentally, the racial groove of psychic experiences. Thus, much, very much indeed, is ignored or lost that might be assimilated by the fabric of the inner nature or personal consciousness, and by so much hasten the progress of the individual and of mankind.

The individual has to overcome race-tendency, or succumb to it —and we surrender to the "Karma of Atlantis" every time we attempt to study and apply theosophical teachings from either the religious or the scientific point of view. Both these are an attempt to study causes from the basis of effects. Causes, it should ever be borne in mind, are unitary, single, while effects are as inviolably dual, separative. Any being, anywhere, at any time, can and does set up an unbroken sequence of causes. In every case causes issue from the spiritual nature of the being, whether that being is a *Dhyan Chohan* or an elemental. But the cause, once generated, an unbroken series of effects flows and must continue to flow until the originator of the cause willingly and consciously accepts the return to himself of all these consequences.

Two profound statements are ample for enlightenment if seriously contemplated. Otherwise, volumes would be of no more use than the spectrum to a blind man. Krishna, in *Bhagavad-Gita,* opens the ninth colloquy by advising his disciple that He will explain "the Kingly knowledge and the Kingly mystery" because that disciple "finds no fault"— *i.e.,* is ready and desirous of "meeting his Karma," good, bad, or indifferent. This is the attitude of "resignation," of which one hears so much and sees so little, but equally it is the attitude of the will, which is in so many cases exerted only to avoid bad effects or secure desired ones for self. The other statement is repeated by H. P. B. in *The Secret Doctrine* (I, 6) from the text of the *Mandukya Upanishad* (2, 28)— "*Parabrahm* is that which is supreme and not supreme." She adds: "It is 'Supreme' as CAUSE, not supreme as effect."

Any and every being is fundamentally spiritual because supreme as cause. No being is or can be supreme over any but itself, because all others have the identical power of causation, however they may exercise it. Each being is, therefore, *a* God, and the Unity of these spiritual units is "God"—the manifested Deity. But no

being is supreme as to effects, for the moment a cause is set up the reactions are at the will of others, not of the originator. No matter how long the line of causes set up, no matter how wide the ripple or the wave of effects, there can be no "rest" for the individual unit or the mass of units, until all *causes* are counterbalanced —by self-acceptance or by "necessity," which latter means self-surrender, the exhaustion of the individual will.

From what is implicit in all this, anyone can derive the perception at first hand, if he will but "meditate," that Mr. Judge had obtained, and which led him to remark for the benefit of serious students that, like all other great teachings of great teachers:

> The *Bhagavad-Gita* tends to impress upon the individual two things: first, selflessness, and second, action; the studying of and living by it will arouse the belief that there is but one Spirit and not several; that we cannot live for ourselves alone, but must come to realize that there is no such thing as separateness, and no possibility of escaping from the collective Karma of the race to which one belongs, and then, that we must think and act in accordance with such belief.

It is, then, essential for the theosophical student to rid himself root and branch of prevailing racial notions on fundamental subjects—notions which are nothing less than racial obsession and possession, if the basic ideas above indicated are the actual Truth as to nature and man. If this mighty task is to be achieved, it is equally essential that the student shall give up the superficial and inattentive habits of thought which are the heaped-up consequences of past actions from a false basis. "Meditation, concentration, will," are the truly magic trinity we have to cultivate assiduously in ourselves. This cultivation can only be brought about by forming the habit of constant and careful attention to every duty and act in life we have to perform, and not by making of our Theosophy a mere profession, a religion, a system of thought and practice for our own benefit and advantage over our less-endowed brethren of the human race.

Not isolated individuals here and there, but the whole of humanity is consciously or unconsciously on one of three paths of destiny. Either they will end as "failures of nature," so far as this *Manvantara* is concerned,or they will make themselves devotees of Black Magic, or they will become Masters of Wisdom through their own self-induced and self-devised efforts. This is "the mid-point of evolution," as the teachers declare, and as man's observation and experience should show him. It is the period of the

"separation of the wheat from the tares," which is the spiritual significance of *Kali Yuga.*

Who can doubt that a large part, perhaps already the majority, have so far succumbed to the dark side of nature that they are, practically speaking, will-less beings, *creatures* of Karma, passive followers and passive victims of "circumstances," of "environment," blind serfs of blind leaders and authorities?

Who can doubt, observing history made and in the making, that the great majority of those authorities and leaders are themselves obsessed and possessed by "delusions of grandeur," active agents of the personal, the partisan, the sectarian and separative schools which pass muster as religion, science, and philosophy. Where are there 100 per cent philanthropists, *informed* humanitarians, men whose ideal, study and practice is to fit themselves to be the better able to help and teach others "the Way, the Truth, and the Life"?

"Nature" admits no compromise in all her vast domains, known or unknown. Creation, preservation, or destruction—are all *one* to her. "Nature" is Karma before our eyes objectively. "Nature" is ourself subjectively. Are we appraising nature either objectively or subjectively in deific terms—as the everlasting reign of cause and effect? Do we regard ourselves as "Parabrahm," supreme as to the causes we set up, not supreme as to effects? Or are we, all unconsciously to ourselves, mere "creatures of Karma," using our divine powers only to avoid or postpone unwished for effects or to gain for ourselves a better fortune than our fellows?

Such terms as mediumship, obsession, possession, suggestion, fascination, hypnotism, and the like, have too long been left to pseudo-definition and application. We have regarded them with contempt if we are scientifically inclined, with compassionate condescension if we are of a religious tendency, with complacent toleration if we esteem ourselves to be theosophist, mystic, occultist or spiritualist. They may or may not be facts in nature: it does not concern us. They may or may not be true as regards the seers, saints and ecstatics of other cults than our own: what have we to do with that? We may see clearly this or that victim of delusions, this or that blind leader of the blind; but do we see ourself as it is? Are we prepared to say, and to abide by the result of the weighing, When the Master reads my heart He will find it clean *utterly*?

That "Master" is no person, no Being however exalted, but verily the Higher Self, the Master in the sanctuary of the individual soul. Who can look self straight in the face—*now,* as at the moment of birth and in the hour of the death vision? Is our will strong

enough to endure "the slings and arrows of outrageous fortune" and hold on evenly to the path of altruism? Is our meditation unbroken by failure, uninterrupted by success, in the affairs of the outer life, let alone the alternations of Black with White in the chamber of our heart? Is our concentration on the wise use of our whole nature when even we have failed in right action where the path of choice was clear and unmistakable?

If not, then it behooves us to examine to what extent we are already under the sway of foreign influences—*anganta yene,* victim of "possession" of one nature or another.

> Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

The Psychic Senses

The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also, in many cases, reflections from other people's minds. The change is only in the field of action, from the waking one to the astral plane; the physical one remaining more or less at rest. Were it otherwise, we would find somnambules day by day exhibiting increase of intellect, whereas this does not occur.

"Sense" is always nothing else than a channel for desire to flow through and torment ourselves and others. By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following *Dharma*—our whole duty.

—Wm. Q. Judge.

SCIENCE AND THE SECRET DOCTRINE

I

ALL materialistic atheism of the usual kind rests upon the proposition that consciousness does not exist. That is, consciousness is defined as a mode of motion in matter. Upon analysis of the definitions of "matter" and "motion," it is found that "matter," like the observed substance in a coal-scuttle, and "motion," like the pouring of that substance into a stove, are meant. The cloaking of physical translation in space under physical formulas, or the rendition of cohesions and disaggregations by chemical formulas in chemistry, veils the *objective* quality of such motion only from the shallow-thinking. The objective *field* of consciousness rises, obviously, from just such motions.

This very fact, for any real thinker, ought to bar out these modes of motion forever as the *source* of consciousness. Consciousness, certainly, is perceptivity. Perceptivity can observe its own source only upon the hypothesis that it can become dissevered from that source. If the materialist were to follow his own reasoning through from the indisputable facts, he would see for himself that a consciousness arising from the motion of matter, and which has become separate enough from matter to analyze the motions of that matter, no longer possesses any of those qualities by which matter, as understood by the materialist, is described.

A valuable example of the processes by which men of science have been led to a new conception of consciousness is furnished by Prof. F. S. C. Northrop of Yale.[1]

> If the physical theory of nature is valid, consciousness must exist. This is not the usual supposition. It is customary to identify the kinetic atomic theory with materialism in metaphysics and extreme behaviorism in psychology. The falsity of this identification can be established by an appeal to purely objective evidence.

Giving due credit to Plato for seeing the difficulty—though Plato was far from first—Dr. Northrop proceeds as follows:

> . . . If nature is a system of ideal forms which only reason can grasp, why does the observed world of sensation exist? If one answers this question by saying that the world of forms, known by reason and defined by scientific theory, is the real world, and that the world of sensation, which we observe, is

[1] *Science and First Principles*, The MacMillan Co., 1931.

> an appearance, then a conscious subject must exist as an additional natural factor with which the real world of forms combines to give rise to the sensible world of appearances. . . .
>
> But the physical theory of nature does not do this. Although the extensive stuff and motion of observed nature are properties of the entities of the physical theory, there are other inescapable factors which are not. I refer to such obvious facts as the fragrance of the rose, the noise of the tolling bell, and the rich colors of the autumn foliage. Certainly neither the atoms nor electro-magnetic waves of scientific theory are fragrant, or noisy, or yellowish brown. . . . A part of observed nature cannot be ascribed to the entities of physical theory, as they are defined by the physicist, and hence, assures us of the existence of consciousness to account for its presence in terms of the relation between the physical atoms and fields of scientific theory and the knowing subject.
>
> It becomes evident that no psychological theory is more incompatible with the physicist's theory of first principles, than one which denies the existence of consciousness. For without a conscious factor in nature, the physical theory fails utterly before such inescapable facts as colors and sounds.
>
> . . . Up to this point we have accounted for only the physical, formal, and kinetic character of observed nature, and not for its colours and sounds and odours and pains and pleasures.

Yet it is the baldest fact that every attempt at analyzing physical, formal, and kinetic nature, by physical means, depends abjectly upon colours and sounds and odors and perceptions. Thus the "part of observed nature that cannot be ascribed to the entities of physical theory" is not only the part with which the scientist comes into contact by physical means, but is the part upon which his understanding of all these other things depends. It is here that Dr. Northrop commits a logical fallacy. He calls this part of nature, the sum total of *actual* experience, "*secondary* qualities." And he ascribes to the purely hypothetical mathematical entities of science, which were *derived* from experiments in the sensory world, the quality of primacy.

> . . . The whiteness of this page is determined not merely by the physio-chemical character of the page, but also by the constitution of my eye, the nature of the intervening electro-magnetic medium, the lamp above my head, and many other factors. In short the relation of the whiteness of this page to nature is a many-termed relationship. . . . Unless there is a

> subjective, conscious, psychical factor to combine with the physical and the formal in its many-termed relatedness to produce the secondary and tertiary qualities of the world of sensation, the physical theory of nature is condemned by the most obvious and inescapable facts.

This reasoning appears correct as far as it goes. But he fails to see that the "physio-chemical character of the page," the constitution of his eye, the nature of the intervening ether, the lamp, and all the rest, are themselves *derived*—secondary factors derived mentally from sensory experience, from that realm of nature that he terms "secondary." In postulating physio-chemical entities as primary, he is unconsciously assuming a "sixth sense" that can grasp realities without the intervention of the senses. We have not the slightest objection to this, in principle; but it is a proposition which Dr. Northrop would strenuously deny if put in that form. Nevertheless, his reasoning leads him to the necessity of solving a problem the existence of which is unrecognized by the materialist.

> We know, therefore, that our theory of first principles cannot be complete until an addition is made to our organic atomic philosophy. In short, we must determine the precise nature of the psychical and indicate how it combines with the physical and formal principles of our theory to produce nature with its obvious colors and sounds as well as stuff and motion.

He arrives inevitably at Man as himself being the key to the problem; and from this as inevitably arrives at Universal Consciousness.

> . . . the knower is a man. Hence, when one senses what it is to be oneself, the atoms of our theory are joined to the knowing subject by the relation of identity; one knows the atoms which constitute oneself and nature by being immediately aware of what it is to *be* them. Now, I am conscious. Hence they must be also. Thus we discover that the subjective and psychical factor, which the presence of colors and sounds reveals, is an inherent property of the atoms of our theory. Man has a subjective character and is conscious, as he is rational and physical, because the ultimate atomic entities of which everything is constituted have psychical as well as physical and formal properties. Man is conscious because he *is* the entities . . . and these atoms are inherently conscious. And observed nature is more than physical and formal nature, and is in part constituted by the perceiving subject, because the ultimate entities which constitute both it and its part, the observer, combine psychical with physical and formal properties in its synthesis.

> Hence, because colors and sounds and pains and pleasures are in part psychical, it by no means follows that they are illusions or mere appearances, for even the psychical, which is a necessary factor in their existence, is as ultimate and irreducible and essential a property of atomic nature, as the physical and the formal.

His next step leads him to a complete, unqualified, though unconscious acceptance of the major Theosophic principle:

> Thus, even though all men may die, there must be an observed and experienced world. For neither observed nature nor man can be what they are unless the ultimate atomic entities are psychical as well as physical and formal, and they cannot be this without an experienced world existing. It follows that there must be consciousness in the macroscopic compound nature which the macroscopic unifying principle of our theory introduces, as well as in the many locally-focussed organic systems such as man, which the pluralistic principle of our theory necessitates. . . .

By the exercise of pure logic based on indisputable facts, he next comes to a definition of consciousness:

> . . . Thus, by subtracting from observed nature, that which remains after the physical and formal properties of the atoms of our theory have made their full contribution, we discover the specific nature of the psychical. It is bare indeterminate experienced quality.
>
> Note this definition with care: By an experienced quality we mean one that is immediately given, one that is not known by reason. And by experienced quality in its bareness and indeterminateness we mean immediately given quality or observed nature, abstracted from that which makes one of its instances or parts different from another. To use the words of the English logician, W. E. Johnson, it is the determinable of all determinables.

Dr. Northrop has now reached a place where he is in no position to dispute the Theosophical proposition that the "bare field of consciousness," *Chidakasam,* as *The Secret Doctrine* puts it, is the actual irreducible of the Universe, the untouchable Flame of Life.

(*To be concluded*)

THE MEANING OF SACRIFICE

THEOSOPHY is not a set of words, either in or out of books. It is knowledge indissolubly bound up with a way of living. Countless are they who fail to solve its mystery, or turn away in weariness because they desire "the way and the truth" without "living the life."

Not least of those barriers which they lack courage to leap, is the common perversion of the meaning of a single word—*sacrifice*. To most of us, that word conveys the barrenness, deprivation—the dust and ashes of emptiness. It tolls in the popular ear with the hopelessness of the tomb itself. Yet everyone who really knows Theosophy—and who of necessity has gained that knowledge *by* sacrifice—is able to look back upon the former phases of his life, and see their unconscious sorrow, sadness, and hopelessness in contrast with the inexhaustible hope and eagerness of his present road. This is so, even when that road carries him through situations seemingly dark indeed to those who know nothing of his inner life. Why the paradox?

Upon examination one discovers that with this word "sacrifice" as with so many others, the real meaning has been lost. It ordinarily meant "to make sacred," to render the corruptible incorruptible, the temporal eternal. In the course of the degeneration of the Mysteries into religion, the conversion of the Occult Schools into churches, and Adeptship into priestcraft, sacrifice degenerated into bargaining. From the conscious, spontaneous, intelligent conversion of material dross into spiritual gold by the dedication of it to higher usage, it became a bargain with the priest, or with "God." That which was valued personally, was traded for something regarded as still more valuable personally. Sacrifice has thus become an unavoidable but disliked necessity toward the gaining of our ends. The business man sacrifices time and energy toward the acquisition of power and wealth—but would much rather inherit them. The workman gives up his eight hours a day for food, shelter, and the movies, but would much rather these things grew on trees. Parents sacrifice time, money, and vitality—in behalf of their children's welfare—perhaps, but all too often in order to keep the affection of the children, to educate the children "to be a credit to their parents," to make the children capable of supporting them in their old age, or simply to remove the burden of

the children's support from themselves. Nor are they reticent about reminding all and sundry of their "sacrifice."

O Sacrifice! What sordidness is baptized in thy name! How many make sacrifice joyously, intelligently, as against those who do so merely from some indefinable uneasiness of conscience, the feeling that having received, it is somewhat on the side of slacking not to give also?

Indeed, sacrifice is no bargaining! It is creation instead—the spontaneous joy that brings worlds into being, the inherent necessity of Life, the eternal transmutation of darkness into light, ignorance into intelligence. This is the whole meaning of evolution. Not one of use would be in existence now had not higher beings sacrificed their own essence toward the building of our inner selves. Not one of us could maintain physical life save through the eternal sacrifice of lower beings toward the maintenance of our visible forms.

Sacrifice is the clear, sparkling energy of the eternal stream of life; stagnation and corruption sets in only in those pools where acquisitiveness has succeeded in partly damming it. All nature knows that. Why have *we* lost it? We have dammed our own individual streams; the rank growths of weed have poisoned them, and we have felt the smothering and constriction of our lives in consequence. We have tried a cure by rearing the dams ever higher. As Theosophists, we have suspected a little of the truth, and are tearing down the barriers, timidly, hesitatingly, the smallest and easiest stones first, ever ready to thrust one hastily back if the released stream threatens to grow to frightening proportions.

No wonder our wisdom is still puny, a large part of our potential knowledge still represented by mere *faith,* as with any church member! This will continue so long as our devotion remains secondary to our personal interests. If we want to know why we progress so slowly, let us reckon up as to whether of our time, we give only what can be *spared* from less "interesting" pursuits; of our money, only after our amusements and luxuries are taken care of. In short, are we feeding the Movement with the leavings of our personal lives, not with their first fruits? If so, we must be content with the husks of the truth, the shell-like "Eye Doctrine." What is far worse, we must forego the power to help and to bring certainty to others: we must resign creativeness in favor of spiritual impotence.

"The Way, the Truth, *and* the Life"—these three cannot be separated. The attempt to isolate these phases of our divinity is "Sacrifice" as men esteem it. Their conscious embodiment is the Sacrifice which makes of man a Mahatma.

YOUTH-COMPANIONS' FORUM

WHAT *is the Theosophical explanation for insanity, and how does it throw light on the fact that diseases of the mind have been on the increase from the beginning of this century?*

(*a*) Insanity, defined from the Theosophical point of view, designates either partial or total loss of spiritual discernment and discrimination. Its *cause* lies in the fourth component of man's sevenfold nature, the Desire Principle. This principle manifests in either higher or lower desires. When the Ego chooses to act from the basis of his higher nature the ultimate goal is perfection—Mahatmaship. Should the Soul be inclined solely to lower desires, the final consequence is complete loss of discrimination. If this course be persisted in for a period of lives, the ultimate result is annihilation of the human Soul, as in the case of black magicians, the adept sorcerers. The *effect* of this tendency to "insanity," as defined above, is to delude the Soul as to its true nature as well as to the essential nature of all else in the universe. Only the Masters—perfected Beings with their *Manasic* (Higher Mind) and *Buddhic* (spiritually discriminative) principles fully developed—can be rightly called wholly "sane."

The rest of humanity are either on their way to perfect sanity, or range from partial sanity to total insanity. It must be explained here that when the Soul incarnates the principle of Mind becomes dual, taking on higher and lower aspects. Theosophically speaking, insanity means the loss of the use of the Higher Mind and Buddhic principle.

The ordinary concept of the term "insanity" usually refers to the loss or impairment of the reasoning faculties of Manas, the lower aspect of this principle. Theosophy offers a scientific explanation of the condition commonly called "insanity." The medical profession and the world in general hold it to be the result of either environmental or hereditary causes, or both. Knowledge of the teachings of Karma and Reincarnation, however, shows that whatever may be our heredity or environment, they are the result of our own actions, either in this or previous lives. Thus, insanity is the product of a man's own making, due to his self-allowed subjection to his lower nature.

The foregoing explains the moral *raison d'être* of insanity. Mme. Blavatsky gives us its *modus operandi* in *Isis Unveiled.*

> In insanity the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient. (II, 589.)

The "astral being" spoken of includes the astral body, which is the tenuous, flexible, electrical and magnetic "design" body wherein the real organs of sense, such as taste, touch, smell, etc., are to be found. The brain is merely the focussing point, the *collector* of sensations derived from the various senses located in the astral body. When the astral man is semi-paralyzed or bewildered, the sensations are distorted in their passage to the brain, registering imperfectly the objects of sense. In *The Ocean of Theosophy* Mr. Judge tells us that Manas, in this case "lower" mind, uses the brain to reason from premises to conclusions. However, since the brain is receiving disordered impressions, the conclusions drawn by Manas must necessarily be false, due to the fact that the original perceptions were incorrect. This leads to delusion on the part of the subject. The wholly irrational behavior of the hopelessly insane is due to the departure of the Soul from the body, which is subsequently taken possession of by disembodied spirits or vampirish entities. The hallucinations of the mentally unbalanced are due to vivid, oft-times terrifying sights, seen on the astral plane, corresponding to the nightmares of the sane person, but tragically real to those insane. Madame Blavatsky counts among the causes of abandonment of the body by the Soul (a severance of the connection between Manas and brain), overpowering fright, grief, despair, a violent attack of sickness or excessive sensuality. Evidently, over-powering emotions have the power to produce semi-paralysis or bewilderment of the astral being.

What part do lower desires play in the above causes? Close analysis will show that somewhere along the line lower desires have prevailed and led to the abnormal states mentioned above. Mental and moral sicknesses of any sort are brought about by thoughts of a selfish nature, entertained under the impulsion of lower desires.

It is interesting to classify three general types of mental cases with a view to their correspondence to the three qualities mentioned in the seventeenth discourse of the *Bhagavad-Gita:*

> Those who are of the disposition which ariseth from the prevalence of the *sattva* or good quality worship the gods; those

> of the quality of *rajas* worship the celestial powers, the Yakshas and Rakshasas; other men in whom the dark quality of indifference or *tamas* predominates worship elemental powers and the ghosts of dead men.

The men of *Sattvic* quality who worship their gods (either as mental or material idols) to excess, may tend toward insanity or unbalance in the form of religious fanaticism. Those of the *Rajasic* quality of passion and action tend toward insanity through all-consuming desires for power, glory, wealth, or lust. Indifference, the quality of *Tamas,* leads to passivity, which places the Soul so inclined under the subjection of evil spirits and "the ghosts of dead men." The religious fanatic of Sattvic quality sinks to the quality of Rajas by attempting through force or fierce persuasion to convert others to his beliefs. The man in whom the Rajasic quality prevails, when he cannot fulfill some overwhelming desire, sinks to the lowest quality, Tamas, indifference and passivity, or he deludes himself into imagining his desire gratified, accounting for the numerous "Napoleons" populating the various asylums.

Cure of insanity is virtually impossible when the Soul has departed from the body. In other cases effective cures are extremely difficult without a *practical* knowledge of man's sevenfold nature, especially of his astral, vital and psychic principles. Such knowledge is the possession of only highly evolved spiritual Beings. Prevention is always far better than cure, and if we are now in full possession of our reasoning faculties our efforts should be to bring through the powers and perceptive faculties of the Soul. It is failure in this which always precedes all diseases of the mind.

The modern renascence of psychism dates back to the latter part of the last century. At that time there sprang up various psychic cults practicing Spiritualism and Mental Healing. The rise of these cults is due to the re-awakening of the dormant psychic faculties in man, as Madame Blavatsky pointed out at the time. The effects of such experimentation are far-reaching and devastating to the minds of those who indulge in these practices.

The mad rush of people to "go places, do things," is another phase of the psychic tide which, if not recognized and checked, will eventually engulf our civilization. The complexity and abundance of lower desires accounts in large measure for the increased number of mental cases. The patients filling the institutions in such alarming proportions have been unable to stand the tension, the rapid pace of modern life, and insanity is nature's means of re-

lieving that tension, just as unconsciousness relieves those tortured with bodily disease.

(*b*) Arterial degeneration due to sickness, old age, and fevers such as Malta and Typhoid; violent shock; mechanical injury to the brain, such as a blow to the head; the use of toxic agents, such as alcohol; the use of drugs, such as opium and morphine; deprivation of food and water, as in the case of shipwreck; improper diet—these, psychiatrists tell us, are some of the causes for brain disease, and, they continue, "Insanity is a symptom of disease of the brain inducing disordered mental symptoms." This, it is admitted, is not an all-inclusive definition, but it is thought to be the best arrived at thus far.

The Theosophist can readily see that such conclusions are the result of the prevailing scientific delusion that mind is a "product" of the brain. Theosophy teaches that the reverse is true—that the brain is the product and instrument of the Mind. And, as mind is the creative principle in man, it is the source of all of our ills. In our thoughts, therefore, lie both the cause and cure of insanity. It is through the Karma of past thinking and acting that the congenital idiot, in his newly acquired body, receives a deformed brain; Karma brings all shocks and mechanical injuries, and any and all sicknesses and catastrophes that may befall. To the extent that our minds contain altruistic ideas, to that extent are we really sane. For altruism is harmony with the law of Life. To the extent our minds contain personal, selfish ideas, to that extent are we insane.

Very few cases are such that the connection with the Higher Self is entirely severed. When this occurs, men become living corpses; there is no rational action whatever, and these are "lost," for this life, at least. Usually insane persons have a degree of rationality in some direction through which they may be aided. This is why knowledge of the principles of man's nature as taught by Theosophy is so requisite for intelligent care and treatment of the insane.

If the curing of diseases is possible through the science of Mesmerism, why does not Theosophy give out complete instructions as to its use? This would seem a practical application of the true philanthropy of which Theosophy speaks.

(*a*) in considering this question let us remember that although it is possible to treat diseases by Mesmerism, actual cures are very rare. Theosophy gives several reasons for this. The first and most important reason is that only a few people are able to use with knowledge the force that we call Mesmerism. Also, it is vitally

important that the operator be pure of heart and of body, for while physical ailments may be cured, at the same time psychic, mental, and moral diseases may be contracted if the one attempting treatment is not so purified. That force, or as some of the old philosophers called it, the "mesmeric fluid" or substance, has enormous potency. All that is impure in the Mesmerist may be communicated to the subject in this fluid, for the subject absorbs it from his healer, either for good or ill. Here is a strange mixing of karmic lines, which may be actually a psychic *miscegenation*. It is a dangerous chance to take to cure a merely physical ill. Even though the Mesmerist's intentions are of the best, his ignorance of the power he employs brings about harmful effects in many cases.

Theosophy teaches that there are noble Beings of unselfish motive and knowledge, who can control the natural forces in the human organism—beings who use their powers at the appropriate time, under Karma, and who understand the working of that law. Such Beings can and do "heal," but they are chiefly concerned with healing the soul and the mind, for there lies the cause of all disease.

It does not seem possible that such a one could learn his wisdom from "complete instructions" offered to the general public. That kind of knowledge must of necessity be hidden in this age, and will continue to be unknown until there are those men in the world *fit* to use it. It is the gift of one teacher to another, transmitted by individual instruction, and so far has never been given out to the public. Have not most of the inventions provided to aid humanity been turned to destructive purposes? Mesmeric power is much greater than the secret of gunpowder. It is capable of doing infinitely more harm than our modern artillery or poisonous gas.

To teach Mesmerism would not be true philanthropy but foolhardiness. What is needed now is the promulgation of the ethical teachings of Theosophy—right knowledge of nature and of man. When man learns the truth about his own nature and its relation to all other beings, then he will need no other doctor than himself, no other help to patch up the instrument which has broken down under his abuse. In this day it is necessary that the truth about Mesmerism be made available to all those who desire information on the subject, for as we enter the rising cycle of psychic phenomena in this century, more and more people are in danger of using Mesmerism ignorantly. A great deal of the work

of students of Theosophy will be in correcting erroneous ideas on such subjects, just as H. P. Blavatsky made known the truth about the psychic phenomena of her day. She gave out that truth, and it is ready and waiting for all those who desire to know. It is waiting for the Theosophist, too, to show him another way in which to serve his fellow man.

(*b*) Mesmerism as it was practiced by the ancients could not be used today, for it would be a dangerous weapon in the hands of self-seekers rather than a means of cure. The subject to be mesmerized must willingly give himself over to the operator. The motives of both patient and healer must be pure and unselfish—and the latter can have no thought of personal gain. It is extremely doubtful that this attitude would prevail at the present time. As to whether or not it would be philanthropic for Theosophy to give out instructions, let us consider the words of H. P. B:

> And first a word of warning. As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers,—as yet not understood and therefore but too often ignorantly misused.

Theosophy repeatedly stresses the fact that the ignorant misuse of these powers would be worse than useless for curing the ills, physical, mental or moral, of our race. To cure—really cure—the evils of our present civilization, we must get back to causes. It is the *ethics* of Theosophy that reach these causes, for ultimately they are all on the moral plane. An understanding and practical application of ethics would form the basis for a civilization unafflicted by ill health, moral degeneracy or insanity.

On Phenomena

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that word came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

—H. P. Blavatsky.

MAN AND THE ELEMENTALS

DURING waking life we function on three planes of being. When we move our physical body and perceive material objects, our consciousness is on the physical plane; when our emotions, feelings and desires are active, we are functioning on the astral or psychic plane; and when we are engaged in intellectual processes, we are active on the mental plane of our being.

We should realize that it is neither the brain, nor even the lower mind which is the Perceiver in us: that which perceives, and in which all our powers inhere, is the "Eternal Pilgrim"—our Higher Self—which exists independently of any and all experiences. The home of the true Self is not on any of the planes from which our human experiences come. The home of the real Man is on the formless planes of being, for we are essentially Spirit, not form or matter. We all, therefore, err when we identify ourselves with our thoughts or our feelings and emotions. All these activities belong to the personal man, composed of three invisible lower principles plus the reflected light of the Reincarnating Ego. It is this reflected consciousness which we speak of as the Lower Mind—the informed intelligence or personal consciousness. Our physical brain is actually a highly specialized organ for the transmission of vibrations or contacts received through the five senses. It also transmits the impulses proceeding from the personal man to the nerves, which then set the body in motion according to the impulses received. The physical brain itself is mindless and senseless. As a matter of fact, the entire personality in man is but a passing phase, lasting only for one life-cycle. When the position is taken that essentially we are Spirit, Life, Consciousness, we have assumed an attitude of mind which will enable us to discern truth wherever we encounter it, and to correct the causes which are responsible for all human miseries, wretchedness and sorrow.

Many men are so absorbed with their material objectives and animal desires that they fail to respond to the silent promptings of the Divine Ego. Such persons will repeat their "meditation with a seed" in each succeeding incarnation until the soul recognizes the futility of this line of thought and action. Awakening will come only when the soul sets its face to the Light, which may be in the present life, or may be postponed for ages. The Soul's Will is supreme, and no power in the universe can say it Nay. But only when the man has suffered enough, becomes weary of the emptiness

and shallowness of bare material objectives, will he wake from his illusions. Then he will have to clear away the rubbish of foolish thinking and "burn it in the fire of spiritual knowledge which reduces all actions to ashes."

Man is the most highly evolved being on our globe; he stands at the head of all the kingdoms, and is, therefore, the fundamental evolutionary influence at work on this planet. Man's thoughts, emotions and feelings are powerful forces which affect for good or ill all the beings below us, causing all of them to take on the nature of his activity. The elemental lives spontaneously repeat these vibrations whenever conditions permit, reflecting our passions, emotions, desires and feelings. With each such repetition the elemental force becomes more confirmed in its definite quality, but it is Man who first impresses upon the Elemental Kingdoms these special characteristics. The vibratory effect of selfish thoughts upon the elementals is to call forth a similar elemental reaction. So also will thoughts of kindliness, unselfishness and self-sacrifice induce reactions of the same nature.

As our thinking and feeling is limitless in its manifestation, it follows that elementals also differ enormously among themselves. Whenever thought is engaged in by anyone the elementals which are unable to respond to this thought are ejected, and simultaneously other elementals of the nature of the thought take their place. It is thus that our three lower principles are continuously changing, that we grow either coarser and more selfish, or more refined and unselfish. This metempsychosis applies as well to the elementals, who become what our thinking and feeling make them.

As self-conscious beings we have the power to choose what we will make of ourselves and of the lower kingdoms. But in order to wield this power beneficently it is necessary to use discrimination in thought, feeling, speech and action. We ought never to act on impulse, or without having first submitted each contemplated deed to our reason and enlightened intelligence. Thus is the active aspect of conscience aroused.

According to the law of the cyclic return of impressions, the elementals stir up in our consciousness thoughts and desires which lead to their re-energization. A passive mind will be influenced by these promptings. The ego must keep constant watch over the threshold of his mind, for the elemental lives of our principles reflex our present and past actions, good or bad. Blind and unreasoned repetition of those vibrations will increase the potency of the des-

tructive forces we have harbored, instead of the strengthening the beneficent forces we desire to encourage and increase. This should make self-evident the danger of yielding to a negative attitude of mind, or of engaging in any action without its having first been deliberately approved by our intelligence.

Most of us would receive a rude shock were we to analyze the origin of our thinking and acting. We should discover with amazement, and perhaps despondency, that many of our feelings and desires are due to "the return of impressions" from these elemental lives. All actions which are not the result of intelligent reasoning, the deliberate choice by the Egoic consciousness, are of this nature. Such actions belong entirely to the irrational—the animal part of our nature. Every time any human being so acts he heaps up causes which will have to be faced sometime, somewhere, on this earth. Each failure to think purposefully, deliberately, makes our Intelligence more subservient to these irrational impulses—a violation and reversal of the natural order of Evolution. Never should a force lower than Man's Intelligence be permitted to dominate thought or action, for it is only by the exercise of intelligent reasoning, and the endeavor to arouse the higher intuitive faculties that we may truly decide whether any thought, desire, or action is desirable and beneficial, or the reverse. Deliberate and concentrated attention is the *sine qua non* for success in anything that we may wish to achieve. As we persevere in this spirit, every moment of the day, we shall discover that our thought processes are steadily beginning to rise above the level of "animal" consciousness. When the process becomes habitual, no volitional effort by the self-consciousness will be any longer required, for the elemental lives will themselves have been elevated to a higher plane.

The path to freedom from the qualities of Matter is the path of spiritual and intellectual dominion of Spirit-Intelligence over the elemental forces or animal nature.The sure way of attaining such mastery consists in faithfully following the Path of duty and responsibility—in pursuing this Path at all costs to the personal nature. The man who proceeds in this spirit will never fail to perform his duty, whether it brings him pain or pleasure, sorrow or joy, abuse or acclaim.

ON POWER

(From *The Irish Theosophist,* June, 1896)

WHEN you laugh much it goes against your power. I have told you this before. This does not mean you are to be disagreeable or strained. Too much laughter is as bad as intense sorrow, jealousy or anger. When you are spoken to, smile if the occasion demands it, but try to curb laughter which tends to emotion only.

Never tell people what you intend to do, but do it. When you speak of your intentions the power to do it is decreased.

Never debase your idea of yourself to others; it is a form of vanity and lessens your power just that much, weakens your ability to help those you wish to help. Keep up to what people think of you or you'll drop flat. Never think, "I cannot do it." You can do it if you will; you can be what you desire to be. If you think you cannot learn to do any certain small or difficult thing you will never do it. This does not mean that it is necessary to get "big head"; that is an extreme which lessens your power. But stop regarding your personal self, neither debase nor regard yourself in the matter at all, and do not go to extremes either way. A week of this plan if followed will show you the power gained by following what I say.

When you speak give things of value or people will say it is rubbish. When you get up to speak try to feel what is needed by those who hear you, of value to them in practice. When you have said the words cut yourself off from them. Your audience will thus get what is needed, and forgetting you will carry home the ideas. Your power will lie in this.

When you write don't state things you can't explain, but tell what you see and feel as though directly to the person who wishes to know. This will give you power of expression in writing. I have told you as to speaking. These are a few ideas as to power you can gain, on which you had better practice and get a grip of them. They seem trivial and of little importance, but if you are to learn you can begin in no other way and I have not time for talk. Act on it or I'll stop. Therefore get hold of yourself, get wisdom, for this is power.

SERUM THERAPY

AN important part of the work of the Theosophical Movement is to compare and contrast the limited applications of the laws of Nature made by the world of Science to the practical problems of physical, mental and moral existence, with the *universal* applications of doctrine which are possible through the perspective of the Wisdom-Religion. It is not that our scientists are ignorant of the laws of life, but rather that realization of the universal *presence* of Life is lacking. Thus, in all the applied sciences, there is perception of but a part of truth and a total neglect of the whole field of consciousness as yet unknown. A man cannot act on any plane without causing results to flow on *every* plane of being, whether he is aware of their existence or not. This means that while his actions may appear perfectly lawful within the limitations of his perceptive power, the *lawlessness* of such actions, when considered as causative factors on other planes, is evident only to beings to whom the existence of these planes is a Reality.

Herein lies the responsibility of theosophists. It is their duty to provide for all who will listen a clear vision of the moral character of every human act, in general, and specifically when occasion demands. To illustrate: Prevailing medical and lay opinion is of the belief that certain of the physical inharmonies which we call "disease" may be adjusted or eliminated through an injection into the body of substances foreign to the human organism. Evidence, theoretical and clinical, indicates the validity of this contention, it is held.

In order to consider this most important question in the light of Theosophy, it is necessary first to take cognizance of the laws availed of by medical science to come to this conclusion. First we shall regard the basic ideas that lie behind the practice of serum therapy, as well as the possible infringement of physical and moral laws of nature; second, we shall look at the record of evidence that has been accumulating for many years. The fundamental ideas upon which this method of treatment is based may be briefly stated:

1. Infectious diseases are caused by the invasion of parasitic microbes—bacteria—a specific type to each disease. And lately it has been considered possible that more than one micro-organism may unite as primary agents of infection.

2. Bacteria having entered the body, disease results unless the natural anti-toxins are strong enough to defeat the invaders. They may be "filtered out" by the lymph glands or otherwise destroyed.

3. Science believes that the natural defenses are insufficient to combat the viruses of smallpox, diphtheria and other diseases thought to be caused by germs.

4. Vaccination introduces into the blood stream cultures of the disease which are too weak to bring about an infection but which stimulate defensive reactions.

5. Serums are manufactured through inoculation of animals, usually horses, with germs of the disease. Then blood is taken from the living animal from which the serum is extracted, presumably containing anti-toxin and weakened germs of the original disease.

The first effects of serum therapy are in the majority of cases apparently beneficial, although many instances have been recorded where disastrous effects have followed immediately after inoculation. However, let us ignore for the time the latter cases (as Medical Science does so readily, when not naming the victims martyrs to the race) and concern ourselves with the "successes."

Having briefly outlined the essential principles involved in inoculation as agreed upon for the present by those in authority, let us consider some other "principles" that perhaps are also involved. It is obvious even to those who believe in the Darwinian theory of evolution, that there is a caste system in nature—dividing lines which cannot be transgressed without disastrous consequences. To Theosophists, who see life in all things, the various degrees of intelligent life are far more numerous. Each level is the result of millions of years of special evolution. In the human kingdom, the geneticist will say—and it is self evident—there are definite caste or race lines which should not be mingled. Why? Because the union of a higher type with an inferior one always results in the deterioration of the higher, as well as the upsetting of the natural basis of the so-called inferior type.

If, then, within the various kingdoms themselves there are caste lines, how much greater is the danger when the lines between kingdoms themselves are broken. Scientists have often found that harmless bacteria become dangerously virulent when passed from one organism to another of a higher type. It is well known that in cases of blood transfusion, where the blood of the donor has to be practically identical with that of the receiver, the latter fre-

quently takes on some of the characteristics of the donor. Thus we see that there are "castes" of blood within castes of men. Each individual is a "caste system" within himself, and the sanctity of that individual cannot be violated with impunity.

Scientists, as a rule, have their attention fixed on but two things in their experiments with inoculation: the bacteria that (theoretically) cause the disease, and the anti-bodies supposed to annihilate the disease-producing bacteria. But are these factors the only ones to be considered? What effect do the sub-microscopic substances—perhaps filterable viruses, or other entities—that must exist in the blood stream of an animal, have upon the body when they are transplanted into the human blood stream? According to *The Secret Doctrine,* "Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the smallest infusoria." If this be true then there are many more factors than those recognized by the Science of Medicine to be understood in this question of inoculation.

Dr. Landsteiner reported at the Harvard Tercentenary celebration that the same mechanism which protects the human body against disease germs is responsible for the long list of allergic diseases—diseases to which the body acquires a changed susceptibility as the result of inoculation. He also revealed that a slight change in the mechanism that makes possible the treatment of diphtheria with anti-toxin, results in the dreaded reaction known as anaphylaxis, which sometimes produces fatal convulsions upon injections of anti-toxin. This calls to mind a statement by Mr. Judge in *The Ocean of Theosophy*. Speaking of the lives in the cells, he writes that "they are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win." Moreover, the same lives which were once preservative may become the destroyers. (See *S. D.* I, pp. 262-3.) Why should not the unnatural injection of foreign matter into the human organism bring about such a change?

To the short-sighted, any drug or alcoholic drink accomplishes its purpose—but what about the after-effects, the *real* effects? It is admitted by some of our doctors that medical research has brought little or no real gain in the general health of the people, for while some diseases have been eliminated these are being replaced by others slower in action but more painful. The statistics for cancer, diabetes, sleeping sickness, infantile paralysis, streptococci infection

and circulatory diseases are continually mounting. The present elder generation lives in constant fear of the ravages of cancer, while doctors are frantically searching for the cause as well as the cure of malignant tumors.

In the human being there are two kinds of cells: germ cells, which when fertilized reproduce an entire individual, and the somatic cells, which are the building blocks of the body and which can only reproduce themselves by division into two parts, each of which grows a cell of the same type and function. The latter, according to science, cannot be fertilized. However, evidence is accumulating to show that this may take place under certain conditions. If one such cell among its inert neighbors were to be fertilized, what would happen? It would produce an ever-growing colony of crowding, predatory cells within the flesh, destroying both the organs of the body and themselves. This is an exact description of cancer. Injection of foreign matter into the human system might easily bring about such an unnatural fertilization.

There is no scientifically ascertained time limit for the effects of inoculation to show. Danger is present as long as any of the serum remains. The body reacts differently at different ages and it is quite possible that a serum given to a young child may remain dormant for many years, until the "cancer age" of weakening cellular stability is reached.

Our newspapers repeatedly publicize the miraculous effects of inoculation. Here are some statistics on the subject that seldom find their way into the press:

Since 1905 the majority of the Filipinos have been vaccinated, yet during the smallpox epidemic of 1918-19 there were 107,981 cases of smallpox with a mortality of 59,741. The heaviest mortality, 65.3 per cent, occurred in Manila, where vaccination was most thorough, while in Mindanao where public resistance severely impeded vaccination, the figure was 11.4 per cent.

The decreasing figures of diphtheria are the pride of our cities, yet from 1899 to 1913 diphtheria decreased 57.2 per cent in England, where no control by inoculation had been attempted. During the war there were fearful epidemics of all kinds in the camps immediately after typhoid inoculations. Such figures could be adduced for many pages more, did space permit.

Doctors say that vaccination against smallpox is effective only for from five to seven years. Few people are subjected to more than one inoculation. Why, then, do we not have more epidemics

now? There is evidence to show that the real reason is because sanitary conditions have replaced disease breeding hovels.

But why, it may be asked, if inoculation is so dangerous, do so many patients appear to escape from serious results? Turning to the Aphorisms on Karma, we find that:

> Karma cannot act unless there is an appropriate instrument provided for its action. And until such appropriate instrument is found, that Karma related to it remains unexpended.

Pettenkofer swallowed a whole tube of cholera germs to prove that they alone did not cause cholera. To the great mystification of the medical profession he did not get cholera. "The important thing," he said, "is the *disposition* of the individual." Paracelsus held that disease is due to auric infection made possible by *Karmic* weaknesses of the astral body of the victim, the weakness having been brought about by past misdeeds.

It is difficult indeed for a race saturated with 19th century materialism to relinquish the hope offered by serum therapy for an "easy way out" from the discomfort and pain of physical disease. The problem is accentuated by the fact that any real thinking of these things in terms of principles is usually thwarted by the glibly logical though superficial reasoning of medical authorities. The prospect of bitter experience to come, the dread scourges which must eventually flow, if not already present, from such blind tampering with nature's normal processes, should spur students to a careful study of the facts, so that when opportunities arise, they may be intellectually and morally equipped to make a clear statement of the truth, from both scientific and Theosophical points of view.

MORTAL MORALITY

Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se,* since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

—H. P. BLAVATSKY.

ON THE LOOKOUT

Confusion In Education

The deep social ferment of the times which has set to thinking students in all fields of inquiry is particularly noticeable among leaders in education. Articles on this subject in current periodicals reflect the wide variance of opinion among those seriously concerned with the educational program of the future. Issues are badly confused because of the many practical problems involved in teaching a nation. The question of "indoctrination", although of perhaps secondary importance, has received the greater attention through popular discussion.

Leading Issues

Two "issues" formulated by a committee of the National Education Association state the problem as applied to high schools (*The Social Frontier,* December, 1936):

> Shall secondary education present merely organized knowledge, or shall it also assume responsibility for attitudes and ideals?
>
> Shall secondary education seek merely the adjustment of students to prevailing social ideals, or shall it seek the reconstruction of society?

Manifestly, there are enormous implications in such questions. Who shall define "organized knowledge"? If education is to assume the responsibility suggested, what attitudes shall be selected as desirable—what ideals— and upon what criteria?
The second "issue" assumes a non-existent unity of "prevailing social ideals" to alternate with "reconstruction of society." No one will deny that society needs to be reconstructed; the differences lie rather in the selection of the architect for the job. A more realistic phrasing would ask: Shall the schools be used to promote a particular theory of political and economic reform, or shall they not? Or, again, Is education rightfully concerned with *what* the pupil should think, or with teaching him *how* to think?

Mistaken Premises

The root of the difficulty is almost self-evident. To think is to weigh, to evaluate—and this, by the very nature of the process, involves a scale of values as both framework and *real* content of all

thought. Thus any and all teaching of the social sciences constitutes "indoctrination" by reason of the fact that it sets forth the available premises from which ideals, attitudes or theories of social reconstruction must be drawn. The endless discussion and debate on these subjects is relieved from futility only through the possibility that the blind alleys they represent may some day be recognized. The truth lies much deeper than such analysis can disclose.

Take, for example, the distinction made by modern biology between living and inert matter. The indictment against indoctrination made by progressive educators may with certain qualifications be applied to such a teaching. They say that,

> Indoctrination....is an attempt by one person or group of persons to shape the minds and consciences of other people and thus make them dupes and instruments of those who are strategically able to wield influence.... It is diametrically opposed to education, which is the free reconstruction of experience by individuals. (*Social Frontier*, January 1935.)

The Radical Error

Scientists may generally be exonerated from a desire to wield a priestly influence over the lay world, their wish to shape the minds of students attributed to the best of motives. Still the fact remains that materialism offers no "free reconstruction of experience." True, the mechanistic conception of the universe held by 19th century physicists has been largely discarded by present leaders of scientific thought, yet the basic notion of organic and inorganic matter is still presented to grade and high school students. Much of the irresponsibility of the age traces directly to ignoring the fundamental truth that this is a *living* universe. There could be no pragmatic sanction of materialism, no indoctrination of economic determinism without first assuming the unproved hypothesis that man is merely a more advanced member of the animal kingdom.

Catholic Clarity

Few of the educators concerned with indoctrination have reduced the problem to its simplest terms, so that the statements made by those who *have* taken this necessary step are either overlooked or ignored. In a symposium conducted on the question by *The Social Frontier* (January, 1935), F. J. Sheed, a Catholic publisher, makes this clear:

> . . . you cannot fit people for *living*, unless you know what the purpose of living is: you can have no reasonable under-

> standing of any activity—living as a totality or any of its departments—if you do not know its purpose. Therefore the first question an educator must ask himself is whether he knows the right purpose of life, the right purpose of the living human being. The questions which occupy most of the discussion space are secondary to that and depend upon it for their answers: conditioning the child, the best subjects to teach, the best arrangement of society, the validity or otherwise of the profit motive—not one of them can be answered intelligently till you can say what man's purpose is.

Because the writer then proceeds to argue as a religionist, the absolutely impregnable logic of the above is apt to be completely ignored by educators generally.

The Issue Philosophically Stated

A similar realization is contained in the contribution to the symposium by Boyd H. Bode, professor of education at Ohio State University. He contends that we in America have not chosen between (1) an inherent idealism as the basis of moral conduct, and (2) the values pragmatically derived from our industrial and commercial life. In his opinion, the position taken by educators must be based on one of these conclusions. He says:

> ...the issue involves choice between two fundamentally different philosophies of life. If values are in any sense fixed and eternal, then the economic and industrial order remains essentially a tool, and the discrepancies and conflicts between it and the "life of the spirit" can at best be only ameliorated and camouflaged. On the other hand, if all values are man-made and relative, then the everyday affairs of practical life become the generating source of these values.... The issue can be ignored, but it cannot be shelved. It is the final criterion by which social reconstruction must be evaluated.

The Only Solution

Only an understanding of Theosophical principles can provide clear perception of the real issues involved, the direction which must be taken for a happier future. A writer discussing the problem remarks that "the social sciences as bodies of empirical data contain no inner logic which determines clearly and positively the scope, the content, or the aims of our educational program." No truer characterization could be made of the science and religion of the day. Theosophy supplies this lack, for Theosophy *does* con-

tain an "inner logic", determines the course to be taken in every direction of human endeavor. Perception of this constitutes the true orientation absent from both science and religion.

"THE NATURE OF KNOWLEDGE"

Use of the term "indoctrination" implies a variety of contradictory beliefs. A prominent educator, John L. Childs, of Columbia University, asserts that "biases are inherent in the context of life", that "even the process of criticism itself, if it is to be significant, involves the use of intellectual and ethical standards." Upon what shall these standards be based? This is the question asked by John Dewey, who is regarded as the nation's leading educational philosopher. That such a man should be primarily concerned with this *essential* problem may mark the opening of an epoch of deep significance and opportunity for all friends of humanity. He writes in *The Social Frontier* for December, 1936:

> The problem as to the direction in which we shall seek for order and clarity is the most important question facing education and educators today. Teachers and administrators are not given to asking what the nature of knowledge is, as distinct from the subject matter that is taken to be known, nor by what methods knowledge is genuinely attained—as distinct from the methods by which the facts and ideas that are taken to be known shall be taught and learned.

ANTITHETICAL THEORIES

Dr. Dewey calls for an intelligent choice between two opposed viewpoints, respective champions, of which he indicates as Robert M. Hutchins, president of the University of Chicago, and Lancelot Hogben, an English scientist. Mr. Hutchins believes that there are *basic* ideas—truths which were known to the ancients and would be generally known today, were they effectively taught in the schools. He calls for a clear distinction between these ideas, as found in the classics of all time, and the data and theories accumulated by empirical science. He holds it the business of education to impart the traditional truths which have stood the test of time, as providing the disciplines requisite to the development of individual discrimination and correct thinking. In an article printed in the November *Harper's* he discusses the "content" of modern education.

In Favor Of The Classics

> A classic is a book that is contemporary in every age. That is why it is a classic. The conversations of Socrates raise questions that are as urgent today as they were when Plato wrote. In fact, they are more so, because the society in which Plato lived did not need to have them raised as much as we do. We have forgotten how important they are . . . these books are an essential part of education because it is impossible to understand any subject or to comprehend the contemporary world without them. If we read Newton's *Principia,* we see a great genius in action; we make the acquaintance of unexampled simplicity and elegance. We understand too the basis of modern science. The false starts, the backing and filling, the wildness, the hysteria, the confusion of modern thought and the modern world result largely from the loss of what has been thought and done by earlier ages.

Modern Sciolism

In another article, in the November *Atlantic*, he presents the same ideas to its readers:

> A glance at the subject matter of the American course of study will show that the classics and the liberal arts have almost disappeared from it. . . . The basic ideas that might have been recovered from the classics are unknown. Instead, we are greeted daily with sensational discoveries which were old in the time of Erasmus and Leibniz and which are hailed as new today only because those who announce them and those to whom they are announced have forgotten the tradition of learning. . . .

A Better Way?

> I do not insist on the classics, and still less on grammar, rhetoric, logic or mathematics. It may be that we can find some better way of transmitting the accumulated wisdom of the race than have young people study what wise men have written. . . . I do insist that the ideal pursued in ancient Greece and mediaeval Paris is unattainable without a contemporary substitute for these disciplines and for the classics.

Truth as an unchanging and eternal value is the premise of Mr. Hutchins in all his discussions of education. The opposite position of Mr Hogben is well stated by Dr. Dewey:

> To Mr. Hutchins the sciences represent in the main the unmitigated empiricism which is a great curse of modern life,

while to Mr. Hogben the conceptions and methods which Mr. Hutchins takes to be the true and final definition of rationality are obscurantist and fatally reactionary, while their survival in economic theory and other branches of social "science" is the source of intellectual irrelevance of the latter to fundamental problems of our present culture. Indeed, these disciplines are more than irrelevant and futile. They are literally terrible in their distraction of social intelligence and activity from genuine social problems and the only methods by which the problems can be met. . . . The methods of getting knowledge are to him best exemplified in the natural sciences. . . . He calls, therefore, for more science . . . for the necessity of science in the education of those who are to control, directly and indirectly, political life; and for the closest association between the teaching of human history and the course of scientific advance. While he does not discuss the question of "truth," I take it that he would agree that "truth is the same everywhere," though he might well be chary of speaking of *the* truth. But just because truth is so important, the methods of arriving at it are the things of primary importance in education and in life.

The Eternal and the Changing

To President Hutchins on the contrary truth only needs to be taught and learned. Somehow or other it is there. . . . *The* truth is embodied in "permanent studies" as distinct from progressive studies. As with the great masters, Plato, Aristotle, and St. Thomas, the eternal and the changing are in sharp opposition to each other. . . . In the contrast with these permanent studies, what is now called the "scientific spirit" consists in gathering facts indiscriminately and hoping for the best. The basis and the keystone of the entire educational arch is metaphysics, which it would appear, though no specimens are given, is also an established system of permanent truths. It is concerned in any case with "things highest by nature, first principles, and first causes."

The Classicist's Weakness

Obviously, Dr. Dewey is not wholly sympathetic to the ideas of Mr. Hutchins. He seems doubtful that the latter can produce any "permanent" truths to which empirical data should be subordinated in education. Mr. Hutchins' postulate is similar to that given by H. P. Blavatsky, that all understanding of her philosophy must be preceded by a grasp of its fundamental propositions. The

modern difficulty lies in the fact that the educator lacks those fundamentals, except as found in the classics of the ancient world. Hence his vulnerability to empiricism. As long as scientists prefer empirics to principles, it is doubtful that Mr. Hutchins will be any more fortunate than H. P. B. Nevertheless, we may be thankful that the Eternal Verities in any form have so able a spokesman as the eminent Chicago educator.

X-Ray Therapy

Experimentation with the mysterious and little understood X-rays, for therapeutic purposes, goes on unabated in the field of surgery. The New York *Times* for October 2 contains the description of a new treatment for cancer and tumors by Dr. Eugene P. Pendergrass of Philadelphia, secretary of the American Roentgen Ray Society:

> A new technique developed in Germany consisting of fairly high doses of X-rays for a few minutes at a time on successive days over a period of weeks has brought encouraging and helpful results, particularly on malignant growths of the skin, larynx, mouth and internal areas which could be exposed readily by surgery, . . .
>
> The Philadelphia physician added that he has been using the method for six months but was not yet ready to report his results. Nevertheless he urged the members of the society . . . to try it as an alternative to the method of long exposure to the rays at weekly or longer intervals.

It is evident that the American people are willing subjects for this kind of medical experimentation. Dr. Pendergrass does not hesitate to recommend the method to his colleagues, even though he has used it in his own practice only six months and is "not yet ready to report his results."

Some Information About X-Rays

X-rays and radium are two of the most powerful therapeutic agents employed in medical practice. The destruction of human tissues by means of these rays is far more devastating than appears on the surface. In many cases irreparable damage results from burns, often appearing years later, and which never fully heal. Students of Theosophy should be aware of the electromagnetic nature of the *emanations* given off by X-rays and radium and their deeply penetrating effects upon the astral counterpart of the human body. Since research workers know nothing of the

existence of this sensitive inner vehicle, the painful and sometimes fatal after-effects thus produced are not understood. The slow and difficult healing of such burns is well known. Many roentgenologists, recognizing the serious hazards to which their own health is exposed—in spite of all precautions to protect life and limb with elaborate screens to confine the rays—limit their active service in this field to ten years. There is a vast difference between the employment of X-rays for therapeutic purposes and their use as diagnostic aids. X-ray therapy requires a massive dose with long exposure, while in diagnostic work it is comparatively minute with short exposure all that is needed in the average case.

Modern Psychology, Please Explain!

The New York *Herald Tribune* (November 1, 1936), reports the strange case of Minnie Wall, living in College Springs, Iowa, who in all her life of 45 years has never spoken a word to her father. She speaks to everyone else, but chokes up when she tries to talk to her father. As he says: "She can't even talk about it to anyone—just loses the power of speech." The cause is a mystery, although the father suggests the the girl was "birth-marked by something that occurred to her mother just before Minnie was born." An enigma indeed for doctors and psychologists!

What ancient and deep-rooted tie between these two egos may account for such a strange affliction? Only a sage could say. Yet to consider the oft-repeated expression, "I'll never speak to you again," at times so vehemently used, suggests an explanation to the theosophical student.

Biological Compasses

It is the fashion among the more materialistic to decry the direction-finding capacities in animals as being due to chance or "trial and error". Such a view, as shown by Dr. David Katz, formerly Director of the Psychological Laboratory of the University of Rostock, is without regard for experimental facts. (*San Francisco Examiner*, Nov. 1936.) As for instance, numerous experiments have been carried out in Germany with swallows and starlings, who were removed from their homes in covered cages to distances of from 20 to 200 miles. All promptly returned. Similar observations were made of a dog, taken four miles from a home he had never before left. He was released and watched by persons whom he had never seen, and who did nothing to direct him. By a somewhat

roundabout way he arrived at his home in two hours. Upon repetition of the experiment he found his way by a more direct route, indicating that memory had nothing to do with it; otherwise he would have followed the same road. A still more remarkable case was that of the dog "Harvard", who, being left by accident at Glendale, California, reached home in Boston, about 4000 miles away, in six months. This must have involved quite direct travel, at a rate of over 20 miles a day.

Instinct and Intuition

Dr. Katz points out the mysterious manner in which the animal world achieves results which, in higher beings, would necessitate the utmost exercise of individual intelligence, yet under circumstances which preclude the exercise of any such intelligence were it present. Wasps, for instance, make minute provision for larvae which they will never see and which no individual of the species has ever seen. Theosophically, the answer is simple: such intelligence is "hierarchical." All life everywhere is capable of receiving impressions, of retaining them as memory, of manifesting them as response. The whole of an animal species is the multifarious physical expression of a single class or level of life. The automatic yet seemingly intelligent actions of the individual members are the result of habit acquired by the degree of being, slowly, painfully, over a long evolutionary path. The informing life of a slain animal returns to the "reservoir" of its class, carrying with it the exceedingly slight accession of intelligence gained by its experiences. How infinitely slow is the building, how long the road toward *self-conscious* initiative, is well illustrated by the fact that dogs, among the most intelligent of animals, having been exposed to danger from automobiles for more than a score of years, and having perished by thousands, still *as a species* have developed no protective road-instinct discernible to the observer. What is notable is that in individual cases, dogs respond readily to human training in this as in other matters. What is not recognized is that "instinct" is the *perfected* wisdom of lower hierarchies than the human. Man is as yet an imperfect specimen of a higher Order than the animal. The "difference" between intuition and instinct is due to Self-consciousness. In any case both instinct and intuition are superior states to "reason"—for both are exhibits of Spiritual intelligence.

Memory or Vision?

The 18th Century French diplomat, Cardinal Bernis, wrote four Greek verses which were identical with the first four verses

of the fourth book of Homer's Iliad, which Bernis had never seen!

The commentator (*Oakland Tribune*, Nov. 15, 1936) appears inclined to accept this as an indication of reincarnation. It could be that; but it seems better attributed to an unconscious reading of the astral light, evidences of which are on every hand. Theosophists will be interested to compare this with the famous "Kiddle Incident." (*The Theosophical Movement*, p. 55.) The true psychology of such phenomona as experienced by Cardinal Bernis, and by many mediums and psychics of the present day, is very clearly shown in *Isis Unveiled*, I, 179.

HINDUISM IN AMERICA

Buddhists in America now number some 200,000 persons. While one may wish that they had embraced the *source* of Buddhism—and of all religions—at least there is cause for some rejoicing that if they must have formalism, they at least have the purest kind extant today. One cannot so regard the growth of the Hindu cults, initiated by Swami Vivekananda, and followed in more recent years by others, many of them charlatans. Where Buddhism prevails in the East, relatively high standards of morality exist. But, theoretically noble as the precepts of Vedanta and other Hindu philosophers are, when not tainted by *Hatha Yoga*, they have failed signally to sustain the mental, moral, or spiritual life of India, otherwise there would never have been the necessity for Buddhism in the first place, and for Theosophy in the second.

According to the *Digest*, there are 30,000 American members of these cults, which are growing rapidly. The whole phenomenon in America seems due to the return of an ancient Indian cycle, bringing into incarnation here great and increasing numbers of ex-Hindus with their Karmic traits and tendencies. There are thousands of present-day Americans whose innate tropism is toward Indian ways of thought. It is hopeful that the cycle seems also Buddhistic—probably from the days of Asoka. Both are but Skandhas of the cycle of Theosophy—true Occultism. Its purpose is *not* the miscegenation of western empirical science with the psychism of the orient, but the Renaissance of genuine *Raja-Yoga*, the "Kingly Science" of Spiritual Knowledge—the Wisdom-Religion lost for many centuries to both East and West.